

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

[ESTABLISHED 1840].

“Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of apostles and prophets, Jesus Christ himself being the chief corner stone” (EPH. 2: 19, 20).

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CONCERNING THE QUORUM OF THE TWELVE.

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THE Church of Jesus Christ of Latter-day Saints claims to be organized according to the pattern which Christ himself authorized for the early Christian Church. That organization provided that, among other officials, a quorum of Twelve Apostles should occupy a very important place in it. But while it is conceded on all sides that officials of this class, and others who might be mentioned as exercising administrative or ministerial authority in this, the “Mormon” Church, so called, did hold office and supervise the affairs of the early organization, it is nevertheless contended by Christians in general that some of the officials in mind, and among them apostles, were called into service for special work in those early times in order to get the Church firmly established, and that when that object was accomplished the apostolic office was discontinued as no longer needed.

This position, our friends claim, is fully sustained by the record in the Acts of the Apostles, since this part of the New Testament shows on its face, from their point of view, that, with the appointment of Matthias to take the place of Judas, and the calling of Paul to the apostolic office, no further efforts were made to continue the organization of the Twelve as a permanent feature of the true Church. They hold that these circumstances manifest plainly that the discontinuation of the office in mind was contemplated from the very beginning of the history of the Church, and was to be effected, as the first apostles, including Matthias and Paul, should be called from their earthly labors by the hand of death.

They also allege that the calling of Paul to the apostleship in a manner so conspicuous is plain evidence that it was not the purpose of the Lord to restrict the number of apostles in the quorum to twelve as the "Mormon" Church fixes its limit. In a word, these objectors contend that these certain claims of the "Mormon" Church are decisively negatived by the New Testament records—that some of the "Mormon" teachings and practices are not in conformity with the divine will as clearly implied, if not expressed, in the sacred word. From this standpoint there is framed an argument which, they say, effectively assails the claimed inspiration of the organization of this Church in every part thereof, since, as an institution, it can not be really divine if any of its parts are manifestly at variance with the inspired standard after which it alleges it is modeled.

Now, if the premises in this matter were really as objectionable as our opponents seem honestly to think they are, their stated conclusions deduced from them could not be characterized as visionary and deceptive. The purpose in the following remarks is to manifest that the premises have no good foundation upon which to rest, and, as a consequence, the claimed inspiration of the organization of this Church is not affected in the least by their alleged decisive assault at this point.

Let us consider what value to their cause there is in the assumption that the apostleship was bestowed in early days upon certain disciples of the Lord for the especial purpose of getting the Christian Church firmly established in purity of doctrine and practice, and that when these objects were accomplished, the said office was discontinued as being no longer necessary. This claim is ultimately founded in the circumstance that Paul was given a special commission of the Lord, which was to open the doors of the Church to the Gentiles.

In order that the situation thus brought to notice may be fully appreciated by youthful readers, let us suppose that a large business firm has a number of high officials in its employ who are charged with the duty in general of seeing that the entire business of the firm is carried on with all possible success. In course of time it becomes necessary to delegate one of the said employees to attend to some business of an unusual or special kind, and a record of his assignment is duly made. But while the other officials of the same class are sometimes mentioned by name in the same book of record, it is nowhere stated therein that any of them save this one man was ever charged with a special mission by the heads of the firm. In a case of this kind should one conclude that all of the officials in mind had emergent duties only to perform, or, on the other hand, understand that work of a special character was required of but one of them—of that one whose name was mentioned in connection with the specially designated work or mission? There can be but one logical answer to these queries.

And is it not equally apparent that, according to the record of his assignment to duty, Paul was the only one of the apostolic quorum who was thereby charged with an emergent mission, and in no other part of the New Testament is the calling of an apostle for special work in the presence of an emergency spoken of. Is it not, therefore, apparent that the duties of an apostle in early days pertained to his office, just as the duties of a deacon pertained to his office; and that the respective duties of these offices could not possibly have been made dependent on conditions in the world at large or in the Church without interfering largely with uniformity in the administration of ecclesiastical affairs, and which might sometimes be witnessed to such an extent that an official at one time would not know, though holding the same office, what his duties should be the next year or even month.

A bishop or other high officer in one of our modern Christian churches has his general church duties prescribed for his guidance, and he is required to attend to them whether the denomination with which he is affiliated is well established or is struggling for an existence; and it is to be noted that none of the sects which have become strong and influential are abolishing any of these high offices on the ground that they are no longer needed for carrying on religious work successfully. Just how to account for the circumstance that some of the opponents of this Church are very insistent that the apostolic office was abolished by the Lord in early Christian times as being no longer needed for carrying on successfully the work of Christianizing the world, but, nevertheless, do see a necessity for holding on to all the chief officers of the modern Christian churches, or sects, in their efforts to evangelize our race, is a problem that the writer leaves for each reader to solve in his own way.

If there is any good reason for the assumption that the apostolic office was instituted for the pressing and necessary purpose of getting the Church firmly fixed in its place, let us ask why the apostles should not have continued in office for the express purpose of keeping the Church firmly fixed in its place, and the last few words refer not only to its doctrines and practices, but also to the location of its visible headquarters. The Christian Church started in life as the legitimate successor to an Israelitish, ecclesiastical institution. Its Head and early leaders were Israelites, and had godly men of that race been continued in office with the authority of the early apostles, the visible seat of the Christian Church never would have been taken from the holy city of Jerusalem and set down in the pagan city of Rome—a city which the Almighty never has spoken of as sacred in his sight.

What wisdom, divine or human, was there in abolishing the apostolic office just about the time it first became known that corruptions had developed in the Church which, unless rooted out, were destined to bring about its overthrow as a divinely-appointed

institution? St. Paul (2 Thes. 2: 7), in point of time about A. D. 52, informed the Thessalonian saints that "the mystery of iniquity"—apparently something not then spoken of for the first time—was already at work in the Church; and in some of the preceding verses of that same chapter he had stated that a "falling away" or apostasy from the pure principles of Christianity was to result from the corruptible seed that had already been sown in the lives and practices of the saints. With such rapidity did the work of corruption progress that when St. John, about A. D. 96, wrote the Apocalypse, there were only seven churches remaining that were deemed worthy of being addressed by him.

How can an intelligent man or woman, in the face of considerations such as these, claim that there was not as great a need, at least, for apostolic labors in the early part of the second century in order to get the Church firmly established anew as there was in the middle periods of the first century to get it well started on its career in the first place? And, really, is it not clear that the threat against its existence from within was more to be feared and guarded against than any possible opposition from without was likely to be? Are we not told that the corruptions within the fold meant certain decay and final dissolution, and that the apostles knew that fact? But where is it recorded in scripture that the Christian Church in early days was not strong enough to overcome the opposition it was to meet from the outside world in the way of persecution, etc.? But what a remarkable change occurs in the tenor of the inspired teachings as soon as they begin to speak about the corrupt doctrines and practices which had crept into the Church itself, and which the saints were told would lead to its complete overthrow unless they were rooted out! Did the Lord himself, in the gloom of the impending overthrow of the Church discontinue the organization of the Twelve as no longer needed, and let the saints who had been brought into the Christian fold under apostolic ministrations, continue the struggle for eternal life as sheep without their familiar shepherds, as soon, practically, as it was discovered that wolves were ravening and slaughtering within the fold, or did the apostles themselves, without divine authority, throw aside their armor on the field of battle, like traitors to their God and their fellow-saints, just when the conflict began to wax hot, and they realized that the struggle for the life of Church in its pristine purity was at hand?

There can be no question that the apostolic office was discontinued at some time; but there is no warrant for claiming that that event did occur until the Church became so largely and so generally apostate that it was no longer worthy of apostolic ministrations, and when they ceased, it was not because they were no longer needed; but because such labors were no longer wanted by the people.

THE RELIEF SOCIETY.

"INASMUCH as ye have done it unto one of the least of these my brethren, ye have done it unto me." So said the Christ in teaching his disciples what was required of them if they were to be numbered among his sheep when he comes to judgment and divides the sheep from the goats.

Jesus taught that service was the keynote of greatness, for he said to his disciples: "He that is greatest among you shall be your servant."

It was with this idea in mind that Sarah M. Kimball, in the year 1842, invited a number of sisters to her home, to find out how, by their combined efforts, they might assist more effectively in the erection of the Nauvoo Temple.

The revelation on salvation for the dead had already been received by the Prophet Joseph Smith, and when the foundation stones of the House of the Lord were laid, April 6th, 1841, the Saints were inspired to put forth their utmost efforts to aid in its erection. The women were eager to do their part, and gave much of their time to making and mending clothes for the men who were employed on the building.

Eliza R. Snow, a woman of rare intellect and ability, was requested to draw up a constitution for the group of women who met at the home of Mrs. Kimball, that they might become a working organization. The Prophet Joseph Smith was invited to meet with them, and when the constitution was submitted to him he said it was the best he had ever seen. But the Prophet had in his inspired mind a God-given plan of organization, for said he to the women assembled: "This is not what you want. Tell the sisters their offering is accepted of the Lord, but he has something better for them than a written constitution. Invite them to meet me and a few of the brethren in the Masonic Hall over my store next Thursday afternoon and I will organize the sisters under and after the pattern of the Priesthood."

Now, why was it better to be organized under and according to the plan of the Priesthood? If done this way, it would be built upon the rock of revelation; if according to a written constitution, it would be built upon the rock of women's wisdom and as such would not be able to stand.

Of the many qualified women in Nauvoo, eighteen were invited to attend the meeting in the Masonic Hall, outstanding among them being Emma Smith, wife of the Prophet, Mrs. Cleveland, Elizabeth Ann Whitney, and Eliza R. Snow. From the minutes of this meeting we learn that it convened March 17th, 1842. The brethren present were President Joseph Smith, John Taylor and Willard Richards; John Taylor being called to the chair and Willard Richards appointed secretary of the meeting. The officers of the society were then elected as follows: Emma Smith, presi-

dent. She chose as counselors Sara M. Cleveland and Elizabeth Ann Whitney. Eliza R. Snow was appointed secretary, Phoebe M. Wheeler assistant secretary and Eloira M. Coles treasurer.

Thus the first Relief Society in all the world in modern times was organized by a Prophet of God, having for its foundation the rock of revelation and at its back the Priesthood of God. Cannot Latter-day Saint women feel justly proud of their membership in such an organization?

The success of this great organization does not lie in the number of its members but rather in the individual effort put forth by them. A life membership avails nothing. Some sisters have the mistaken idea that if they are enrolled in a society and pay their dues, they have done their full duty. But not so; they have done their duty when they present themselves at every meeting ready to fulfill the purpose for which the society was organized. The motto of every Relief Society should be: "Every good woman a member and every member active." No one can expect to get all the privileges of the kingdom unless she gives her help in advancing the work, for all will be judged according to the deeds done in the body.

All the Latter-day Saint women of the branches should belong to the organization, irrespective of age, and not only the women of the Church but all others who may wish to join; the only requirement being that they are honorable; women who are striving to keep the commandments of God.

The officers chosen to direct the affairs of this greatest of auxiliary organizations should be leaders among women. They should be such as honor the Sabbath-day, observe the Word of Wisdom and are pure in heart; leaders that are worthy of the exalted position they hold and whose example could be followed. They should be full of enthusiasm and possess a determination to overcome difficulties. The presidents are the mothers of the female members of the branches, the ones to whom the women go in the hour of trial and trouble. It must be remembered, however, that all are subject to the authority of the Priesthood, which should be consulted on all matters of vital importance. Officers of this type would be so blessed of the Lord in their work that their influence for good would be felt among all people with whom they come in contact.

It is the duty of the members of this organization to support the officers in charge and uphold them in their decisions. If unity prevails and all are living the Gospel as they should, no serious mistakes will be made. It is when there is discord in the ranks that the adversary creeps in and hinders the work. The Prophet gave to the first organization a keynote to success when he said: "Do not injure the character of anyone; if members of the society shall conduct themselves improperly, deal with them, and keep all your doings within your own bosoms, and hold all characters

sacred." If members get out of the line of their duty the officers in charge should meet together and try to correct the errors. If they are unable to do this, the matter should be taken before the presiding authorities of the Priesthood. A Relief Society meeting is not the place to discuss the private affairs of the members, with the exception of getting reports from teachers.

That the Saints may be looked after, teachers are appointed according to the requirements. These sisters visit the homes of every member in the different branches at least once a month, ministering to the sick and needy, giving words of comfort to those in distress, then reporting their visits to their presiding officers.

Let it be remembered that the organization was God-given; if there are mistakes they are the mistakes of members individually, and they alone are responsible.

The work of the society is not only to deal with the necessities of the poor, the sick and needy, but a part of the duty of officers and members—and the larger part, too—is to look after the spiritual welfare and salvation of the mothers and daughters of the Church; to see that no one is neglected, but that all are guarded against misfortune, calamity, the powers of darkness, and the evils that threaten them. It is their duty to collect means from those who have in abundance and distribute wisely to those in need. Some have the mistaken idea that this work is to be carried on by the older women. This organization will not fulfill its place till the young women, imbued with the spirit of the Gospel, trained as teachers, nurses, and in many other lines, take their share of the responsibility and advance the kingdom of God upon earth.

This institution, besides helping others, looks after the intellectual side of its members. In the *Relief Society Magazine* lessons are outlined along various lines, such as theology, work and business, home economies and child welfare. During class periods these lessons are studied and discussed along with vital world problems of the day, thus equipping the women to more effectively carry the responsibility placed upon them.

The society from a humble beginning has grown until to-day its organizations are numbered by the hundreds, and are established in all the civilized countries of the world. It is one of the means by which the Gospel of Christ is being preached to the nations, a means by which the stone cut out of the mountain without hands, will roll forth and fill the whole earth. The sisters have an important part to play in preparing the world for that great event, the second coming of Christ. If the members do their full duty how great will be their joy when, numbered among the faithful, the Lord can say, "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me."

MELVIN T. KING.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

ORSON F. WHITNEY, Editor.

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THURSDAY, JULY 27, 1922.

EDITORIAL:

"COME OUT OF HER, MY PEOPLE."

THE dispersion of Israel has for its complement the gathering of Israel. The prophets who predicted the one likewise foretold the other. The Saviour's personal visits to the various branches of the Israelitish race, before and after his resurrection, were prophetic of a general restoration of the Lord's people to their ancient lands, and the folding of the scattered sheep into one great flock, with him as the Shepherd over all.

The more notable of the Hebrew prophecies pertaining to the Gathering are as here given:

ISAIAH:—"And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."

"They shall fly upon the shoulders of the Philistines toward the West."

"And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt."

JEREMIAH: "I will take you one of a city, and two of a family and I will bring you to Zion."

"Therefore, behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt;

"But, the Lord liveth that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them; and I will bring them again into their land that I gave unto their fathers.

"Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks."

"Behold, I will bring them from the north country, and gather them from the coasts of the earth."

"For I am a father to Israel, and Ephraim is my first born.

"Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock."

JESUS CHRIST:—"And again this gospel of the kingdom shall

be preached in all the world, for a witness unto all nations, and then shall the end come, or the destruction of the wicked."

"And He shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."

The Saviour also predicted to the Nephites the gathering of the House of Israel; and John the Revelator foresaw the same event in his great vision on Patmos.

How marvelously and how rapidly these predictions have been and are being fulfilled, the history of the past hundred years plainly tells. The Angel with the Everlasting Gospel has flown from heaven to earth, and the message borne by him is being preached "*again*" in all the world, as a final witness to the nations.

Isaiah's reference to the setting up of an Ensign for Israel's gathering finds its fulfillment in the restoration of the Gospel and the organization of the Church of Christ in this dispensation. Then and there was raised a rallying standard for the sons and daughters of Ephraim, the first scions of Jacob's household to be "born again"—to embrace the ancient faith in modern times; the first of the broken off branches of Israel's "olive tree" to be "grafted in again" and to bear good fruit.

But before there could be a complete gathering of the chosen people, the keys of the gathering had to be restored. Accordingly, when the time was ripe, they were conferred upon the founder of the Latter-day Church. Moses, who held those keys at the time of the Exodus from Egypt, was the messenger who restored them. The place of restoration was the Kirtland Temple; the time, April, 1836. Joseph Smith and Oliver Cowdery, narrating this event, testify that "the veil" was taken from their minds, and they "saw the Lord," even Jehovah, who proclaimed to them his identity with the Saviour of mankind. Their record then continues:

"After this vision closed, the heavens were again opened unto us, and Moses appeared before us, and committed unto us the keys of the gathering of Israel from the four parts of the earth, and the leading of the ten tribes from the land of the north."

Then began the great work for which those keys had been committed. All preceding it was preparatory. "Mormonism's" first converts had been made in the region where the Church arose—the farming districts of Western New York and Northern Pennsylvania. But Kirtland, Ohio, was the cradle of the Kingdom. There a Temple was built and the Priesthood more perfectly organized, preliminary to the sending of the Gospel to foreign nations, and the gathering of scattered Israel to the Land of Zion. Up to the summer of 1837 the "fishers of men" were busy only in the United States and in Canada. Now they crossed over to the British Isles, and later to the continent of Europe.

A small company of converts, forty-one in all—the first to “gather” from abroad—sailed on the ship *Britannia* from Liverpool for New York, in June, 1840. They were bound for Nanvoo, Illinois. Each succeeding year added its quota to the fast growing nucleus of the Saviour's kingdom, and thus was set in motion the mighty tide of immigration which, swelling the numbers of the Saints in the Mississippi Valley, eventually peopled with the skilled mechanics and hardy yeomanry of Great Britain, Scandinavia and other European countries, the mountains and valleys of the Great West.

“I will take you one of a city and two of a family.” Jeremiah's prediction was uttered at a time when families (tribes) were much larger than they now are—large enough, in fact, for one tribe to fill several cities. Otherwise, the prophet might have changed his wording to read: “One of a family and two of a city.” Phrased either way, the forecast has been literally fulfilled in the painful and pathetic experiences of many Latter-day Saints, including women and children, turned out-of-door by their parents or guardians, for daring to be “one of a city” or “two of a family,” in identifying themselves with a people “everywhere spoken against.”

“The shoulders of the Philistines.” This phrase translates itself into the facilities for far and rapid transportation owned and operated by the Gentiles, but utilized by the God of Jacob in bringing his people from foreign shores and up into the tops of “the high mountains of Israel.” “They shall fly upon the shoulders of the Philistines toward the West.” When Isaiah wrote those words, he was gazing with prophetic eye upon this very period. He beheld the ships and railroads of the Gentiles, likewise the Land of Zion, now occupied by the Gentiles, but formerly peopled by the Nephites (Joseph and Judah) and included in the lands that God gave to their forefathers. Israel needs the help of the Gentiles—their wealth, their power, their wonderful insight into and command over material things, their intelligence and skill in manipulating temporalities. How, without the children of Japheth, could the children of Jacob be gathered out from the nations?

It is maintained by some that the lost tribes of Israel—those carried into captivity about 725 B. C.—are no longer a distinct people; that they exist only in a scattered condition, mixed with the nations among which they were taken by their captors, the conquering Assyrians. If this be true, and those tribes were not intact at the time Joseph and Oliver received the keys of the gathering, why did they make so pointed a reference to “the leading of the ten tribes from the land of the north?” And this, too, after a general allusion to “the gathering of Israel from the four parts of the earth.” What need to particularize as to the Ten Tribes, if they were no longer a distinct people? And why do our Articles of Faith give those tribes a special mention?

The fact that Arctic explorers have found no such people at the North Pole—where some theorists have persisted in placing them—does not prove that the Ten Tribes have lost their identity. It was tradition, not revelation, that located them at the North Pole. “The north country,” “the land of the north,” these are the scriptural designations of their unknown abode. All the rest is inference. Those tribes could still be intact, and yet much of their blood be found among the northern nations. Some of the pilgrims might easily have mixed with the people encountered by them while journeying toward their ultimate destination; and that Ephraim did so mix, Hosea the Prophet declares.

Isaiah's reference to the “Highway” points directly to the lost tribes, respecting whose return from “The North Country,” his fellow prophet, Jeremiah, promises an event that shall so far eclipse in scope and grandeur Israel's exodus from Egypt, that the latter shall no more be mentioned.

Joseph Smith must have had this subject in mind when he wrote: “And they who are in the north countries shall come in remembrance before the Lord, and their prophets shall hear his voice, and shall no longer stay themselves, and they shall smite the rocks and the ice shall flow down at their presence, and an highway shall be cast up in the midst of the great deep.” Already he had foretold the removal of the Saints to the Rocky Mountains—then a desolate, uninhabited region—and was evidently pondering the same thought when he further declared: “And in the barren deserts there shall come forth pools of living water; and the parched ground shall no longer be a thirsty land.”

It was Ephraim who lifted the Ensign for the Gathering. It is to Ephraim that the returning tribes will “bring forth their rich treasures,” and receive from him their spiritual blessings. “And the boundaries of the everlasting hills shall tremble at their presence.” The same prophecy mentions the tribe of Judah, whose gathering place, however, is not the Land of Zion, not the New Jerusalem, but Jerusalem of old, which is yet to be rebuilt upon a scale of magnificence paralleled only by the splendor of her sister city and twin capital of Christ's Kingdom.

Hear, O Israel! Children of the Covenant! The night of dispersion is past. The day of gathering has dawned. The tempests that broke above the heads of your ancestors have spent their fury, and the clouds have parted and are rolling away. The barren ground, refreshed by the fearful visitation, has brought forth abundantly, and a ripened harvest awaits the reaper's sickle. The revivifying rains, having fulfilled their mission, must now return to the ocean whence they were taken. Such is the meaning, the symbolism, of the scattering and gathering of Israel.

O. F. W.

JOY is buyable—by forsaking all that a man hath.—RUSKIN.

THE COMMANDMENTS OF MEN AND THE DOCTRINE OF CHRIST.

A SHORT time ago I attended a meeting of a certain body of religious worshipers, at which one of their number delivered an address on baptism. These people believe in baptism by immersion, but not "for the remission of sins;" they do not hold that it is essential to salvation. I was greatly surprised at the liberty the preacher took with the Scriptures, wresting them from their true and proper meaning to suit his purpose. He began his address by quoting the fifth verse of the third chapter of John: "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God." This saying of the Saviour, the speaker said, should not be taken literally; the water to which he referred was not ordinary water, but a symbol of spiritual life. In order to substantiate this assertion, he directed the attention of those present to the conversation of the Messiah with the woman of Samaria, in the course of which the Saviour said: "Whosoever drinketh of this water shall thirst again. But whosoever shall drink of the water that I shall give him shall never thirst." "The water here referred to," said the speaker, "is not water; it is simply a symbol, and is the same that Christ had in mind when teaching the learned Rabbi, Nicodemus.

Now, if we read carefully the Saviour's saying to the Samaritan woman we will see that the water of which he spoke is a well of living water *in an individual*, springing up unto everlasting life. The well of living water is certainly a symbol of the life a man would live who had been born again and who was striving earnestly to keep the commandments of God. Lehi, pointing to the river which flowed through the valley of Lemuel, said to his son Laman: "O that thou mightest be like unto this river, continually running into the fountain of all righteousness!" But these words spoken by the ancient prophet did not nullify the ordinance of baptism as it was understood and practiced among the Nephites; neither did the words spoken by the Lord to the woman at Jacob's well nullify the ordinance of baptism by water, an ordinance which he himself obeyed, in order that he might "fulfil all righteousness."

The water to which the Saviour referred while talking with Nicodemus, is entirely different to the water of life of which he spoke while conversing with the woman of Samaria. In the first case a man would have to be "born of the water;" that is, be buried in the water and come up out of it; in the second case, the water of life would be *in the man*.

In order to carry his point, the lecturer quoted from the epistle to the Ephesians, as follows: "Christ also loved the Church, and

gave himself for it; that he might sanctify and cleanse it with the washing of water by the word." His interpretation of this Scripture was that the water spoken of by the apostle is the word of God. On hearing this I asked myself the question: "If Paul meant the word of God, why did he not say so? Why did he speak of water at all? Why did he not say that Christ loved the Church and gave himself for it that he might cleanse it by the word of God? The church for which the Redeemer of the world gave himself was composed of men and women who had been cleansed from sin. And how had they been cleansed? By baptism in water, and that according to the word of God. How could a person be born of water except the word of God had been preached to him? When the apostles went forth and preached the Gospel, calling upon men to repent of their evil ways and to be baptized for the remission of their sins, they preached according to the word of the Lord that had been delivered unto them, for he who had sent them said unto them: "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

In an effort to prove that baptism in water is not a pre-requisite to the gift of the Holy Ghost, the lecturer cited the case of Cornelius, as recorded in the Acts of the Apostles. True, Cornelius received the Holy Ghost before he was baptized, but this in nowise proves that baptism is unnecessary. The preacher could have explained to his hearers the reason for this departure from the usual order—to show to the Jews that the Gospel was not for them alone, but for the Gentiles also. But notwithstanding Cornelius was a believer in God, and had been accepted by him; notwithstanding he had received the ministrations of an angel; notwithstanding he, through the preaching of the Apostle Peter, accepted Christ and was made a recipient of the Holy Ghost, it was necessary for him to be baptized in water, so that he might be cleansed from his sins and become a member of the Church of Christ.

The preacher then cited us to Matthew 28: 19, which he said should read on this wise: "Go ye therefore and make disciples, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." "You see," he said, "they were to make disciples first, and baptize them afterwards," trying to make his hearers believe that a man could become a disciple of Christ without being baptized. But baptism, according to the Scriptures, is "for the remission sins." Can a man be a disciple of Christ who has not been cleansed from sin? Can a man reject the counsel of his God and be accepted of him; can a man who repudiates certain principles of the doctrine of Christ claim to be a true believer in him, when he himself declared that man was to "live by every word that proceedeth out of the mouth of God?"

Truly, we are living in the days that were spoken of by the

prophets, when men would "transgress the law, change the ordinances, and break the everlasting covenant," when people would heap to themselves teachers who would turn them away from the truth unto fables, and when there would be taught, instead of the doctrine of Christ, the commandments of men. But there is another side to this picture, a bright side. In the midst of this spiritual darkness there is a light shining, the light of the everlasting Gospel, restored through the Prophet Joseph Smith, in fulfillment of the prediction made by the Apostle John as recorded in Revelation 14:6, 7, to the truth of which I, with many thousands of others, bear witness. But as it was in the days of the Saviour, so it is at the present time—"men love darkness rather than light," and because of this the Lord "sends them strong delusions," so that they believe in lies, one of which is that the sacred ordinance of baptism, which even the Lord himself had to obey in order "to fulfill all righteousness" is not essential to salvation. This is certainly one of the "strong delusions" which the Apostle Paul said the Lord would send to those who "believe not the truth, but had pleasure in unrighteousness."

JAMES L. GRAHAM.

THINGS WORTH NOTING.

ORGANIZATION of the Columbia Steel Corporation, which will be a \$15,000,000 company to develop a steel industry in the western part of the United States, using Utah coal and iron ore, is under way. The new company will take over the holdings of the Utah Coal and Coke Company in Carbon county, vast iron ore deposits in Iron county, the Portland, Oregon, Steel Foundry, and the steel foundry and rolling mill of the Columbia Steel Company at Pittsburg, California.

SPEAKING before the twenty-sixth annual convention of the American Osteopathic Association, held recently at Los Angeles, California, Dr. Hugh Conklin declared that epilepsy may be cured by fasting. Epilepsy, according to Dr. Conklin, is caused by the improper functioning of certain glands in the bowels. By fasting a patient for twenty-two days, permitting the patient to take only water, a cure may be effected, he said. Out of thirty-seven tests, in which children were used as patients, only two are still affected by the disease, said Dr. Conklin.

SCOTCH PRESBYTERIANS have been known the world over for years, but now their claim upon the religious life of Scotland is threatened. Catholicism is growing apace in Scotland. So rapid has the growth of the Roman Catholic Church been that the two great assemblies of the Presbyterian church have appointed commissions to investigate the causes.

FARMERS all over the United States get crop reports, weather reports and other news instantaneously through radio by aid of the Government. The man ten days' ride from the post office, or railroad, knows weather, crops and general news as soon as the operator in the telegraph room. That is real progress.

FROM THE MISSION FIELD.

Baptisms.—On Thursday, the 6th inst., a baptismal service was held at Sheffield. Short talks on the importance of the sacred ordinance and on the gift of the Holy Ghost were given by President J. W. Ernest Tomlinson and Elder Homer Taylor respectively, after which a convert to the faith was baptized by Elder Leigh W. Clark and confirmed by President Tomlinson.

Branches Reorganized.—On June 25th last the South London branch was re-organized. Elder Robert E. Griffiths was unanimously sustained as presiding elder.

On Sunday, the 2nd inst., a reorganization of the North London branch was effected. President William T. Hawkes was honorably released, and was tendered a hearty vote of thanks for his many years of faithful service. Elder Horace L. Richards was sustained as presiding elder.

Arrivals and Appointments.—The following missionaries arrived at Liverpool, England, Friday evening, the 21st inst., per s.s. *Montrose*. For the Swiss and German mission: Welby W. Bigelow, Warren Henderson, and Thomas Dodds, Panguitch, Utah; Robert N. Anderson, Provo, Utah; Wilford Long, Paul Burnham, Hugh Kimball, Alfred P. Naeglin and Elias M. Cannon, all of Salt Lake City, Utah. For the Netherlands mission: Erwin R. Spilsbury, Mesa, Arizona; Francis DeBry and Martinus Groen, Salt Lake City, Utah.

Good News From the Hawaiian Mission.—President Orson F. Whitney is in receipt of a letter from Elder E. Wesley Smith, President of the Hawaiian mission, from which the following is an excerpt: "My Beloved Brother: I wish to acknowledge receipt of your new Gospel pamphlet, 'The Way the Truth and the Life,' and am, indeed, interested in this splendid treatise. I would appreciate it very much if you would kindly mail me one thousand copies. The work in this mission is progressing nicely and the Lord is blessing us abundantly. We are constructing a beautiful new chapel here in Honolulu, which will accommodate seven hundred persons. I am receiving gratifying reports from the missionaries here. They are well, and enjoying the spirit of their calling. We hope to make the present year the best in the history of the mission."

Farewell Testimonials.—In the evening of July 10th, the Norwich branch of the Norwich conference gave an enjoyable social in honor of Brother Frank Wilkin and Sister Edith Southgate, who sailed for Zion on the 14th inst. A choice program was rendered, after which refreshments were served. Sister Southgate was

presented with a manicure case, in recognition of her faithful services as branch organist, and Brother Wilkin was the recipient of a handsome wallet.

Saturday evening, July 8th, a farewell social was held in Nottingham, in honor of Elder Abraham Noble and Sister Annie E. Noble, who will soon leave for their home in Zion, after filling a two-year mission. There was a large gathering of saints and friends from all parts of the conference. A pleasing and well-arranged program was rendered. The departing missionaries were presented with a dozen tea knives in appreciation of their faithful labors.

The Dublin branch of the Irish conference and friends, numbering in all one hundred and twenty persons, gave a delightful social in the evening of July 12th, in honor of fourteen members of the branch, who left for Zion on the 14th inst. An enjoyable program was rendered and handsome presents were given the departing saints.

Priesthood Meetings.—A splendid missionary fast meeting was held in Nottingham, Saturday, July 8th. President Joseph E. Wright and the following elders and lady missionaries were in attendance: Abraham Noble, A. Walter Stevenson, Charles H. Last, J. Max Toolson, William Hunt, Joseph H. Valentine, George S. Taylor, William M. Oswald, Annie E. Noble, Julia T. Noble and Katherine G. Wright. Matters pertaining to missionary work were discussed. Each missionary bore a strong testimony and voiced a determination to put forth greater efforts for the advancement of the Lord's work.

A meeting of the traveling elders of the Newcastle conference convened in the Latter-day Saints' chapel, West Hartlepool, on the 7th inst. All the elders of the conference were present and each treated a subject previously assigned. Favorable reports were made concerning the work in the respective branches. Instruction and encouragement was given by President Palmer. After the meeting the brethren were served refreshments by the sisters of the West Hartlepool branch.

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